

11174 A
S E R M O N

Preach'd at

St. Paul's Covent-Garden,

O N

The 30th of *January*, 1713-14.

B E I N G

The Anniversary-Fast for the Martyr-
dom of King CHARLES the First.

By the Honourable ROBERT LUMLEY LLOYD
of *Cheam* in *Surry*, one of her Majesty's late
Justices of the Peace for the said County, Rector
of *St. Paul's Covent-Garden*, and Chaplain to the
most Noble his Grace the Duke of *Bedford*.

L O N D O N,

Printed for J. ROBERTS in *Warwick-Lane*. 1714.
(Price 3 d.)

S E R M O N

Preached at

St Paul's Covent-Garden

ON

The 30th of January, 1713-14



The Anniversary for the Ministry
dom of King Charles the First.

By the Honorable Robert Lowth, Secretary
of the Treasury in Great Britain, and
Justice of the Peace for the said County, Recorder
of St Paul's Covent-Garden, and Chaplain to the
most Noble his Grace the Duke of Devonshire.

L O N D O N

Printed for J. Roberts in Strand-Lane. 1714.
(The 3d)

T O H E R

Most Excellent Majesty

A N N E,

By the Grace of GOD,

Of *Great Britain, France, and
Ireland, &c.*

Rightful and Lawful Queen :

This following SERMON, as a Testi-
mony of Unfeigned Loyalty to Her
Majesty's Sacred Person, of Unshaken
Zeal for the Revolution, and Prote-
stant Succession, is most humbly Dedi-
cated by

Her Majesty's

Most Dutiful and

Obedient Subject,

ROBERT LUMLEY LLOYD

T O H E R

Most Excellent Majesty

A N N E

By the Grace of GOD

Of Great Britain, France, and
Ireland, &c.

Rightful and Lawful Queen:

This following SERMON, as a Testi-
mony of Unfeigned Loyalty to Her
Majesty's sacred Person, of Unshaken
Zeal for the Revolution, and Prose-
cution, **1550** Humbly De-
clared by

Her Majesty's

Most Dutiful and

Obedient Subject,

ROBERT LUMLEY, Lord

Prayer before Sermon.

O Most Gracious Lord God, whose Property is always to have Mercy, who wouldest not the Death of a Sinner, but rather that he should turn from his Sin and be sav'd: Look down, we most humbly beseech thee, with an Eye of much Pity and Compassion upon the whole Race of Mankind; illuminate with a Beam of thy Divine Grace the perverse and stony Hearts of Jews, Turks, Infidels, Hereticks, and all other Gainsayers of thy Holy Gospel, even to a full Conviction and Acknowledgment of thy salutary and eternal Truths; that thy Ways may be known upon Earth, thy saving Health among all Nations. Let the People praise thee, O God; yea, let all the People praise thee.

But in a more especial manner we become humble Supplicants for Christ's Holy Catholick Church; that is, for the whole Congregation of Christian People, howsoever distress'd, or wheresoever dispers'd throughout the whole World; more particularly for that most pure and re-form'd part of it, which God's right Hand hath planted, and his wonderful Providence preserv'd in these Kingdoms whereunto we belong: And herein I require you more especially to pray for Her Most Excellent Majesty ANNE, by the Grace of God, Queen of Great Britain, France, and Ireland, Defender of the truly Ancient, Catholick and Apostolick Faith, in all Causes, and over all Persons, as well Sacred as Civil, next and immediately under God and his Christ, Supreme. Preserve Her Sacred Person from all open Violence, and her Court and Councils from the crooked perverse Schemes of more dangerous Politicians. Counsel Thou her Counsellors, and teach her Senators Wisdom; that Wisdom which is from above, first pure, then peaceable: for treacherous Dealers will deal treacherously, yea, the treacherous Dealers have dealt very treacherously. Clothe all those who have evil Will at this our Sion, with Shame and Confusion; but on her Majesty, and Her Protestant Successors, let the Crown for ever flourish. We most humbly implore thy Divine Goodness for the Princess Sophia, and the rest of
the

the Royal Family: For the Ministers of God's Holy Word and Sacraments, as well Archbishops and Bishops, as other inferior Pastors and Curates; for her Majesty's most Honourable Privy Council, and (as my private Duty for ever binds me in a more especial manner) for their Graces, the Duke, the Dutchess Mother of Bedford, and all that noble Family; for the rest of the Nobility, Judges, Magistrates and Gentry of this Realm: That all, and every of these, in their several Callings and Stations, may serve truly and painfully to the Glory of God, the edifying and well-governing of this Great and Free People committed to their charge; always remembering the strict and solemn Account they must all one day make. And for a continual Supply of the Mortality of Learned and Religious Men to serve God both in Church and State, we desire a peculiar Blessing upon the two Universities of this Land, and all other Places of good Learning and sober Education. We also pray unto thee, O God, for the whole Commons of this Realm, that they may all live in the true Faith and Fear of Thee their God, in dutiful Obedience to Her Majesty, and in Brotherly Love and Christian Charity one towards another.

Finally, We are to bless and praise Almighty God for all his Mercies and Favours from time to time bestow'd upon us; for our Creation and Preservation, for the Means of Grace, and the Hopes of Glory; for all those Holy Men, and Women, Apostles, Martyrs, Confessors, departed out of this Life in his true Faith and Fear: But above all, for their Fountain and Foundation, Jesus Christ the Righteous; beseeching him to give us Grace so to direct our Lives, after their good and pious Examples, that this painful Life ended, we, together with them, may be made Partakers of a glorious Resurrection in the Life everlasting. These things, with whatever else, thou, O God, knowest to be more needful or convenient for us, together with a Blessing upon our present Undertaking, we humbly beg in the most prevailing Name and Words of Jesus Christ, our most blessed Lord and Saviour; who, when we pray, hath commanded us to say,

Our Father which art in Heaven, &c.

S E R M O N

Preach'd at

St. Paul's Covent-Garden,

O N

The 30th of January, 1713-14

PROVERBS VIII. 15, 16.

*By me Kings Reign, and Princes decree
Justice.*

*By me Princes Rule, and Nobles, even
all the Judges of the Earth.*

TH E learned Expositor upon the
Place gives us this Paraphrase. As
for private Men in their several
Capacities, so for Kings, Princes,
Nobles, and all the Judges and Magistrates
of this World ; there is nothing can more se-
cure

cure them in their several superior Orbs and Spheres of Motion, than the exact Observation of those Rules which Piety directs to; strict Justice in all their Undertakings; never varying from that, on any seeming Reasons of State: it being most certain, as it is most regular, that as all Power comes down to Princes from God, a Ray deriv'd from that Fountain of Light, his Supreme Power, (*Rom. 13. 1.*) and when it comes into the Hands of oppressing Tyrants, it is not without God's special Providence, thus scourging the Peoples Sins; so the only means duly to manage this Policy, and to secure it to them, is the Regulation of it, and all their Affairs, by those Laws which God, *and the Laws of the Land*, have prescrib'd them. Those Princes, who with *Solomon*, make Wisdom their Option (which if they beg of God, and sincerely labour for, before Wealth or any thing else) shall be secur'd hereby of those Additions, the greatest abundance of all worldly Blessings, Peace, and Plenty, and Dignity in this World. So far the Paraphrase.

There is nothing under Heaven, of greater Consequence to the universal Good of Mankind, than Rule and Government of some sort or other; this alone distinguishes the present Face of the World from original Chaos and Confusion; 'tis in general, one of the greatest Favours God hath bless'd this World with, and at the same time, left the several Parts of it to pay

the 30th of January, 1713-14. 9

pay a just Obedience to the particular Laws and Customs of their own chusing and contriving. So that that may be a Law in one Country or Government, which is not so in another; yet every particular Government may, in some sense, be said to be *Jure Divino*, but not exclusively, or in opposition to any other having the like Claim. In some places Hereditary Monarchy prevails, in others Elective; in some Aristocracy, a popular Government in some; and with us in *Great Britain*, a most happy limited mix'd Monarchy, (if alas! we knew but our own Happiness) compos'd of all the several advantageous Excellencies, of which the other foremention'd Governments consist. For, says a Reverend Prelate, we use to account ourselves a People happy beyond most, or rather any Nation in the World; living under a Government so rarely temper'd by Law, that in it we had all the Advantages of other Constitutions. We have an Hereditary Monarchy to settle and fix our Minds, to which we shall be always most regularly constant and true; unless by some great intervening Misfortune, the expectant Heir be legally excluded by some Political Incapacity; and nothing does it so effectually as Popery in a Protestant Kingdom, and Tyranny or arbitrary Power over a free People. And that surely may justly lay claim to the supereminent Dignity of being call'd a good Govern-

211
B ment,

ment, where the Honour and Glory of God is in a more especial manner provided for; by the venerable Laws of the Constitution; whereby also the Dignity, Majesty, and Safety of the Prince's Person, and Supreme Governour, under God, is preserv'd from Danger and Violence: By which, in like manner, the Liberty and Property of the Subject, the general Welfare and Benefit of the Universal Body of the People is inviolably defended and maintain'd. A King or Queen of *England* hath a most undoubted, extensive Prerogative, to do all manner of Good for the Publick Community: The Peers of the Realm have, by Birth-right, exalted and glorious Privileges; the Commons, when fairly chosen and fairly return'd, a mighty Power entrusted with them by their Electors, whom they represent: All which, when acting in concert for the publick Good, are indeed irresistible; and they that resist, shall, as the Scripture says, receive to themselves Damnation. What is it that a Parliament of *Great Britain*, so qualify'd, cannot do? They can do any thing that is good; but notwithstanding this almost Almighty Power, which in some measure resembles even the Power of God, for God himself can do no Evil: Notwithstanding, I say, this seeming Almighty Power, they cannot disannul any of God's Commandments, nor vacate, nor repeal any of the Laws of God or Nature.

'Tis

the 30th of January, 1713-14. 11

'Tis natural, we very well know, for the good and well-being of the Body Politick, that it be all of a piece. And the Scripture tells us, *A Kingdom divided against it self cannot stand*. For we have found, by woeful Experience, that a Popish Head can never fit easy on a Protestant Body. Let us then never fear the alteration of these Laws, which are, in their own nature, unalterable; for the first attempt against them is High Treason. *Leges Divine sunt immutabiles, & leges humane sunt divinitus oriunda*, says a good Casuist; that is, the Divine Laws (as also the Laws of Nature) are immutable, not to be chang'd, and human Laws also have their Descent from Heaven. Which is as much as if he had said, Whatever Laws of human Contrivance, are repugnant or contradictory to the Laws of God and Nature, are in themselves null and void. If one part of the Legislative Authority rise up against the other, 'tis impossible but the utmost Confusion must follow. That reasonable Resolve, of no more Addresses to his sacred Majesty, the blessed Martyr of this Day, and impudently voting the House of Lords useless and dangerous; when indeed there was no Danger in that noble Body to the Constitution, but only to their most unjust and wicked Practices: This, I say, was more than abundantly sufficient to demonstrate to the World their rebellious

Intentions; tho I am fully convinc'd, the most hardy Traytor at that time could not persuade himself that the final Issue of these monstrous Proceedings could have been so exceedingly monstrous, as to bring to pass the most detestable Murder of his Majesty's Sacred Person: which horrid Act was perpetrated in the face of the Sun, under the assum'd guise of Justice, by a small despicable number of wretched *Miscrants*, the very Refuse of all Religions, acted by that fatal Principle of Indigence and necessitous Poverty, to fish in troubl'd Waters: For they who had nothing to lose, might possibly gain something, when arm'd Violence was to over-rule the Laws of the Land. Tho indeed we must justly acknowledg, with deep Sorrow and Confusion of Face, all this was brought upon us by the crying Sins of the whole Nation; the Immorality and Superstition of the Court, tho without the Example of the good Man, the King; the proud, persecuting, slavish Spirit of the High prevailing Clergy; the Treachery and Cowardice of the Peers; the Faction, Sedition, and implacable Malice and Covetousness of the Commons, render'd us a People fit for Destruction, ripe for the utmost Vengeance of Heaven.

And here, I think, it may not be amiss, as a Warning to us for the future, to enumerate some of those unhappy Causes which
 produc'd

the 30th of January, 1713-14. 13

produc'd these fatal Events, which to our present great Grief and Sorrow, carry'd such an inveterate malignancy in their Nature, as to afflict us; yea, to afflict us sorely at this great Distance of Time, in our nearest and dearest Concerns.

'Tis recorded (I have formerly told you) of the pious Martyr of this Day, that with an exemplary Christian Temper, he forgave his insulting Enemies: but he (good Man) had a far greater Work upon his Hand than this, namely, to forgive his Friends.— His ill-chose bigotted Popish Queen, with her accursed *French* Adherents, did more towards his fatal Tragedy, than all his open Enemies could have done with their utmost Malice and Fury. Had not the then *French* Ministers too great an Influence by their Pensions (if not also by Arms and Ammunition) among the King's bitterest and most dangerous Enemies? Who hath ever heard of the Names of *Richelieu* and *Mazarine*, and at the same time esteems them not as odious Instances and flagrant Examples of *French* Treachery? Nay, did not his present most Christian Majesty (our late common Enemy and Oppressor) banish from his Dominions the Royal Brothers, at the command of the Tyrant *Cromwel*, when the brave States of *Holland* receiv'd them like Royal Guests, and dismiss'd them as magnificently at the joy-

joyful Restauration? But now, in these our Days of Wonder and Astonishment, at the same time that he was begging Peace of a Rightful, Lawful, and Victorious Queen, he harbour'd in his Dominions, or on the Confines of them, an Outlaw'd, Abjur'd, Popish Pretender. By the way, think you not, my Beloved, his most Christian Majesty an apposite Moral to *Anteus* in the Fable, that famous Son of the Earth, who redoubled his Vigour at every Fall? tho' signally vanquish'd in every Battel, yet he rises victorious at the end of the War.

I desire here to be understood not so much as to insinuate, in the least degree, against giving Peace to a vanquish'd prostrate Enemy; for that is indeed truly glorious and godlike, well becoming the majestick Greatness of the *British* Nation, and the wonderful Successes and astonishing Victories God hath been pleas'd to bless us with: but only with submission to have some measure of regard to the former Treaties and Renunciations of our Enemies; and to consider whether the Honour and Faith which have been paid to them, deserve any extraordinary degree of Friendship and Endearments at our hands; more especially too, if we have any regard to her Sacred Majesty's Speeches from the Throne. "Nothing, says she, can be more evident, than that if the French King continues Master of the Spa-
" *nish*

the 30th of January, 1713-14. 15

“*nish* Monarchy, the Ballance of Power in
“ *Europe* is utterly destroy’d, and he will
“ be able in a short time to engross the
“ Trade and the Wealth of the World.
“ No good *Englishman* could at any time be
“ content to sit still, and acquiesce in such
“ a Prospect.”

And in another Speech from the Throne:

“ All which is dear to you, is perfectly
“ safe under my Government; and must be
“ irrecoverably lost, if ever the Designs of
“ a Popish Pretender, bred up in the Prin-
“ ciples of the most Arbitrary Government,
“ should take place.”

And at the Conclusion of another (enu-
merating several mighty Blessings) we are
rejoic’d at these words: “ And that all these
“ may be transmitted to Posterity, I shall
“ employ none but such as are heartily for
“ the Protestant Succession in the House of
“ *Hannover*; the Interest of which Family,
“ no Person can be more truly concern’d for,
“ than my self. These are my Resolutions,
“ and your Concurrence with me in a steady
“ Pursuit of them, will best manifest your
“ Zeal for our Religion, for the Interest of
“ our Country, for your own Safety, and
“ for my Honour.”

These several incomparable Speeches of
Her Sacred Majesty from the Throne, suffi-
ciently demonstrate the true Sense of the
Legislature; and I cannot but take great
com-

complacency in dwelling so long upon them.

And here, my Beloved, in these doubtful and dangerous Times, tho I think we have nothing to fear but God's Displeasure for our Ingratitude, and in that the very imminent Danger of a Popish Pretender, from the insolent Swarms of Jesuits, Popish Priests, and Papists, (not settled Inhabitants) who may be ready upon occasion to act over again the *Irish* Massacre, upon the innocent Protestant Inhabitants of these flourishing Cities of *London* and *Westminster*; and then with the same frontless Impudence (as the burning of *London* is now most unjustly laid to the charge of our Dissenting Brethren) impose upon the World by an high Hand, with an Air of Authority, that we are all and every one of us *Felo's de se*: To obviate (I say) as far as in me lies, this prevailing gross Stupidity, this excessive Indolence; I shall put you in mind of your former most solemn Obligations, which you stand in to her Sacred Majesty, and the Protestant Succession in the House of *Hannover*, from the Abjuration Oath.

I A. B. do truly and sincerely acknowledge, profess, testify, and declare in my Conscience, before God and the World, that our Sovereign Lady Queen ANNE is Lawful and Rightful Queen of this Realm, and of all other

the 30th of January, 1713-14. 17

other her Majesty's Dominions and Countries thereunto belonging. And I do solemnly and sincerely declare, that I do believe in my Conscience, that the Person pretended to be Prince of Wales during the Life of the late King James, and since his Decease pretending to be, and taking upon himself the Stile and Title of King of England, by the name of James the Third, hath not any Right or Title whatsoever to the Crown of this Realm, or any other the Dominions thereto belonging. And I do renounce, refuse, and abjure any Allegiance or Obedience to him. And I do swear, that I will bear Faith and true Allegiance to her Majesty Queen ANNE, and her will defend to the utmost of my Power, against all traitorous Conspiracies and Attempts whatsoever, which shall be made against her Person, Crown; or Dignity. And I will do my best endeavour to make known to her Majesty, and her Successors, all Treasons, and traitorous Conspiracies, which I shall know to be against Her, or any of them. And I do faithfully promise, to the utmost of my power, to support, maintain, and defend the Limitation and Succession of the Crown against him the said James, and all other Persons whatsoever, as the same is, and stands limited by an Act, intituled, An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown to her present Majesty, and the Heirs of her Body being Protestants: And as the same, by one

C

other

other Act, intitl'd, An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject, is and stands limited after the Decease of her Majesty, and for default of Issue of her Majesty, to the Princess Sophia, Electress and Dutches Dowager of Hannover, and the Heirs of her Body being Protestants. And all these things I do plainly and sincerely acknowledg, and swear, according to these express words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation, and Promise, heartily, willingly, and truly, upon the true Faith of a Christian.

Now no Man, my Beloved, can violate this solemn Oath, without plunging himself headlong, at one and the same time, into the double Guilt of Perjury and Treason, and forgetting to all intents and purposes by whom Kings, reign, and Princes decree Justice; by whom Princes rule, and Nobles, even all the Judges of the Earth.

'Tis an old and true Maxim of Law (as the Law-Books tell us) that a King of England can do no Wrong. His Prerogative is very extensive to do Good to the Publick, but is circumscrib'd, on the other hand, by
very

the 30th of January, 1713-14. 19

very narrow limits; for it can do no manner of Injustice.

Now tho Kings and Princes have like Passions, Infirmities, and unruly Affections, with other Men; which by the Grace and Favour of God may be restrain'd, by the prevailing Prayers and Supplications of their good Subjects, so that they may live quietly under them in all Godliness and Honesty: yet if at any time they should chance to be forely injur'd or oppress'd by them, the wicked Magistrates and evil Counsellors must answer for them, whose Eyes and Hands they are, even according to their Demerits. For it is absolutely necessary for the publick Good, that Justice be administred; but by no means so much as expedient (that I know of) that any one Set of Persons should be continu'd Magistrates, or Ministers of State, who misapply that Authority to the Destruction of their Fellow-Subjects, which by the King and the Laws was entrusted with them for their Comfort and Preservation.

'Tis reported of the Lord Chancellor *Bacon*, that among many other of his excellent Counsels to the Duke of *Buckingham*, Minister of State to the Royal Martyr, he urg'd this with a more than common Zeal: "In respect of the King your Master (says he) you must be wary that you give him true Information; and if the matter concern

C 2

" him

" him in his Government, that you do not
 " flatter him; if you do, you are as great
 " a Traitor in the Court of Heaven, as he
 " that draws his Sword against him." King
James (says the same Writer) gives these
 sort of Persons no better Names than those
 of Vipers and Pests to their Prince and
 Commonwealth. And our glorious Martyr
 resembles them to base Flies, which hang up-
 on prosperous Princes as on Summer Fruits;
 but Adversity, (says he) like cold Wea-
 ther, drives them away. And Parliaments
 (soon or late) never fail to call all over-
 grown State-Offenders (tho of the first Mag-
 nitude) to answer for their Actions.

You have heard doubtless of the sad Fate
 of *Tresilian*, and his five Brethren in Iniquity,
 Judges, all in the Reign of *Richard* the 2d.
 with one of the King's Serjeants at Law, and
 one of the King's Counsel; all executed as
 false Traitors, for their extravagant, illegal,
 and extrajudicial Opinions, by a Judgment
 from the most supreme Court of Judicature
 in the Kingdom, the High Court of Par-
 liament.

I shall trouble you only with one black
 Instance more, and that is the Case of Sir
Richard Empson, as recorded by a good Hi-
 storian: He was a Lawyer, and Privy-Coun-
 sellor to *Henry VII.* and was indicted in the
 first Year of King *Henry VIII.* " That he
 " not having the Fear of God before his
 " Eyes,

the 30th of January, 1713-14. 21

“ Eyes, but like a Child of the Devil, subtilly designing the Honour, Dignity, and Prosperity of the late King, as also the Prosperity of his Kingdom of *England* to destroy; and that he might accumulate to himself the particular Grace and Favour of the said late King, that he might be made a great Man, and govern the whole Kingdom of *England*, according to his Will and Pleasure; falsely, deceitfully, and traitorously subverting the Law of *England*, of his own Covin, and subtile Inventions, did cause, procure, abet, and stir up several of the King's Liege People to be indicted for divers Felonies, Murders, and other Offences; which he contriv'd, contrary to the Law of the Land. And when they were so indicted, he committed them to Prison without any Process at Law, as to the *Fleet*, *Counter*, and *Tower of London*; there to remain at his Will, until they had paid divers great Fines and Ransoms for his own Profit, in subversion of the Law, the great Damage and Impoverishment of the Subjects, &c.” Whereof being found Guilty, Judgment of Death pass'd upon him, and he was accordingly executed.

Our Histories also furnish us, on the other hand, with several, and frequent glorious Instances, of venerable Judges, who have courageously refus'd to obey the Commands of Kings,

Kings, when they have been against the Laws of the Land. And this, to be sure, is a Legal Method for the Redressing of all the most exorbitant Grievances: For here is no shedding of Royal Blood, to the eternal Infamy of those bold Rebels; no flying to a pretended High Court of Justice; which, really, and in good truth, was an high Mystery of Iniquity. And yet, at the same time, the Religion, Liberty, and Property of the Subject, (the dearest things all on this side Heaven) are sufficiently provided for, if the subordinate Magistrates perform their Duty, according to the known Laws of the Land; and we may thank our selves if they are not compell'd to do it.

I shall conclude all with some excellent Transcripts of this blessed Martyr, by way of Advice to his Royal Offspring. “ Never
 “ to repose so much upon any Man’s single
 “ Counsel, Fidelity, and Discretion, in managing Affairs of the first Magnitude,
 “ (that is, Matters of Religion and Justice)
 “ as to create in your self, or others, a Diffidence of your own Judgment; which is
 “ likely to be always more constant and impartial, to the Interest of your Crown and
 “ Kingdom, than any Man’s. Next, beware of exasperating any Factions, by the
 “ crossness and asperity of some Mens Passions, Humours, or private Opinions im-
 “ ploy’d

the 30th of January, 1713-14. 23

“ ploy’d by you. The King’s Prerogative
“ is better shew’d and exercis’d in remitting,
“ rather than exacting the Rigour of the
“ Laws; there being nothing worse than
“ Legal Tyranny. You will have more
“ complacency in pardoning One, than in
“ punishing a Thousand.”

*Deliver us from Blood-guiltiness, O God,
(especially that of this Day, with all other pre-
tended Legal State-Murders) Thou that art the
God of our Health, and our Tongue shall sing
of thy Righteousness.*

*We also most humbly beseech thee, O God, of
thy infinite Goodness, that thou wilt abate the
Pride, assuage the Malice, and confound the
Devices of the Outlaw’d, Abjur’d, Popish Pre-
tender, with all his open and secret Aiders, As-
sisters, Favourers and Abettors whatsoever;
whether High or Low, Rich or Poor, one with
another.*

*That her most sacred Majesty may enjoy her
earthly Crown in Peace, Plenty and Honour, till
she exchange it for an incorruptible one in the
highest Heavens; and then be succeeded by un-
feigned Protestants of the Illustrious House of
Hannover, till time shall be no more: and let
all the People say, Amen.*

F I N I S.

The following Sermons, &c. publish'd by
the Honourable Mr. Lloyd, are all
sold by J. Roberts in Warwick-lane.

A Poem to King William, written in the Year
1689. Price 1 d.

Christian Charity: A Sermon preach'd at Great
St. Mary's, before the University of Cambridge,
Octob. 12. 1701. Price 6 d.

A Sermon preach'd the 8th of March, 1703.
being the Day of her Majesty's Inauguration;
at Epsom in Surry. Price 6 d.

A Sermon preach'd at the Assizes held at
Gulford, July 1705. before the Lord Chief Justice
Holt, and Mr. Justice Gould. Price 6 d.

A Sermon preach'd the 30th of January, 1711.
Price 2 d.

A Sermon preach'd the 5th of November, 1711.
Price 2 d.

A Sermon on the 30th of January, 1712.
Price 2 d.

A Sermon on the 5th of November, 1712.
Price 3 d.

A Sermon on the 30th of January, 1713.
Price 3 d.

5 0059

2 1 M 1 7

